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spirit within him. Such prophetic inspiration was consistent with all kinds of human errors and weaknesses. There is evidently no clearly defined conception of inspiration in Steuernagel's mind.

The book is characterized by independence of judgment throughout. It covers, in the nature of the case, so wide a range of topics that it is impossible that any man should be able to command general assent to all of his positions. But there are few works of so comprehensive a character as this which call forth as little dissent and adverse criticism as this is likely to evoke. It is a minor fault that the spelling of English names and book-titles is very defective and that the citations of English books are rather of a haphazard sort; many English works of much value are not mentioned, and some that are mentioned had better have been omitted. But notwithstanding this, it is a book that every English scholar will wish to have.

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STUDIES IN PROPHECY¹

Dr. Welch's book discusses the stories of J and E, prophecy before Amos, the prophecies of Amos, Hosea, and Isaiah, and the Deuteronomic reform. This shows the title to be too broad for the contents; for the prophecy of the ninth and eighth centuries B.C. was only a part, howbeit the most important part, of the religion of those centuries, and the prophets, Micah, Zephaniah, Nahum, Habakkuk, Jeremiah, and Ezekiel also wrought under the Kingdom. Yet there is a certain unity in Amos, Hosea, Isaiah, and Deuteronomy, for the latter is a compromise between the ideals of the former and the traditions of the priesthood at Jerusalem.

The lectures show much hard work and praiseworthy independence of judgment. The standpoint of Dr. Welch is that of the historical method, in that he accepts the results of the literary criticism of the Old Testament. But he is a cautious and conservative critic. Indeed, he seems hardly to go beyond literary criticism. His historical criticism is weak and halting. He speaks much of the time more like a theologian than a genuine historian. He does not reckon sufficiently with the play

¹ *The Religion of Israel under the Kingdom.* (The Kerr Lectures delivered in the United Free Church, Glasgow, during session 1911-1912.) By Adam C. Welch. Edinburgh: T. & T. Clark, 1912. xvi+306 pages.

Der alttestamentliche Prophetismus. Drei Studien. By Ernst Sellin. Leipzig: Deichert, 1912. viii+252 pages. M. 5.80.

of contemporary influences upon the minds and hearts of the prophets. They seem, as he depicts them, to move almost wholly in an inner world of their own making and to be detached from, and oblivious to, much that was going on in the world about them. It certainly seems more reasonable to suppose that Amos, Hosea, Isaiah, and Zephaniah were profoundly influenced in the formulation of the content of their message by the evident plans and movements of the neighboring oriental world-powers than to claim that they practically ignored them, as our author seems to do. It seems probable that progress in the right interpretation of the Old Testament will depend largely upon our ability to integrate the affairs of Israel, political and religious, in the great movements of the larger world upon which she was so largely dependent. The day for explaining Israel as wholly self-sufficient has gone by.

Notwithstanding this and the author's reluctance to recognize the influence of later thought upon the records of early activity and in the editing of the prophetic books, the work in hand will repay careful reading. It emphasizes many points which are too commonly slighted. The inference as to the transcendence of Yahweh drawn from the great variety of the manifestations of his power (p. 11) and the recognition of the practicality of the political policy of Ahaz at the time of the Syro-Ephraimitish coalition are cases in point. The careful reader will learn much from this book, even where he cannot accept its conclusions.

Professor Sellin's book has also grown out of public lectures. The three subjects treated are (1) "A Sketch of the History of Old Testament Prophecy"; (2) "Age, Nature and Origin of Old Testament Eschatology"; (3) "Ancient Oriental and Old Testament Revelation." The critical standpoint of Sellin is very much like that of Professor Welch. It is already familiar to scholars, through their acquaintance with his *Einleitung* and other writings. For example, he defends the authenticity of most of the suspected messianic passages in the early prophets, puts Zech., chaps. 9-11, in the eighth century, ascribes Deut., chap. 32, to the "sons of the prophets" of the same general period, and claims the "new covenant" passage for Jeremiah. Granting Professor Sellin his dates for the origin of the prophetic literature, his sketch of the history of Hebrew prophecy is in the main a thoroughly satisfactory piece of work. We may question the force of the conclusion that the "sons of the prophets" were first effective in Hebrew history in Samuel's time. The fact that they are not mentioned earlier in the literature proves little in view of the limited amount of information we possess regarding early times in Israel. Nor is it a very convincing defense of

the authenticity of Amos 9:8b-15 to say that there is no conflict between these verses and the immediately preceding message of destruction, since the latter is directed against Northern Israel and the promise of these verses is for Judah. If Amos wrote both of the messages in question, the one for Israel and the other for Judah, he will have to bear the blame for having so successfully hidden his meaning that his words actually seem to say the opposite of what he meant to say. The "Israel" of vss. 7 and 9 refers either to the nation as a whole or to the North in particular, and there is nothing to indicate any change in its content in vs. 14.

The second study, dealing with eschatology, sets itself the task of propagating the views of Gunkel and particularly Gressmann regarding this subject and of strengthening and correcting their position by the citation of further considerations. Sellin agrees with Gressmann and Gunkel that the eschatology of Israel was no late development, but existed at the very beginning of the nation's existence. He differs from them in the denial of their contention that the eschatology of the pre-prophetic age was taken over by Israel from the realm of ancient oriental myth. Sellin holds that it was an original development from the religion of Israel itself; that while it was not slow to attach to itself certain mythical elements from without, yet its inner essence was Israelitish in nature and origin. The root is to be found in the "divine act of revelation from Sinai." This study is of much value and should stimulate investigation in this difficult field. It is quite certain, however, that the strictly historical student will not be long content to solve all his problems in the field of Hebrew religion by trips to the top of Sinai.

The third study, taking up the question of revelation, proceeds to compare the revelations of other Semitic religions with revelation in Israel. It reiterates the old claims in behalf of the latter, maintaining that God spoke immediately in self-revelation only to Israel. This conclusion is scarcely susceptible of either historical or theological demonstration. It may be granted readily enough that the religion of Israel attained heights reached by no other people, but the voice of God was not reserved for the ears of one peculiar people. Sellin seems at times to minimize the worth of non-Israelitish utterances in the effort to establish his contention. He seems also to put himself at times in the position of denying the presence of revelation in certain of its lower manifestations, such as ecstasy, dreams, oracles, etc., while urging its claims for recognition in the higher manifestations current in Israel. Yet these lower forms were Israelitish too and developed into the higher

forms. When did they cease to be merely psychic phenomena and become the vehicles of divine revelation?

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PODECHARD'S INTERPRETATION OF ECCLESIASTES.¹

The Abbé Podechard, professor in the Catholic Faculty of Theology at Lyon, has published a commentary on Ecclesiastes in the "Études bibliques" in which Lagrange's *Juges*, Dhorme's *Samuel*, and Van Hoonacker's *Petits prophètes* appeared. Indeed the series is much more than a series of commentaries; it includes such studies as Lagrange's *Religions sémitiques* and his *Messianisme chez les Juifs*, Dhorme's *Choix de textes religieux assyro-babyloniens*, Jaussen's *Coutumes des Arabes*, and Vincent's *Canaan d'après l'exploration récente*. The present addition to the series fully maintains the reputation established by its predecessors for learning and scholarly acuteness.

The Book of Ecclesiastes is one of the most difficult in the biblical canon. It has called forth many commentaries, some of which are voluminous. Ginsburg's *Book of Ecclesiastes* (London, 1861) contained 521 pages, while C. H. H. Wright's *Ecclesiastes* (London, 1883), reached 516 pages. Podechard's volume (499 pages) almost reaches these limits. When the size of his pages and type are taken into account, Podechard's work contains more material than either of those mentioned. *Ecclesiastes* in the "International Critical Commentary" contains but 212 pages, while no recent German commentator devotes more space to it. Of the body of Podechard's book 212 pages are devoted to introduction. Here the following topics are treated: canonicity; history of interpretation; analysis of the book; the language of Ecclesiastes; Ecclesiastes and Ben Sira; Ecclesiastes and Wisdom; Ecclesiastes and the apocalyptic literature; Ecclesiastes and the doctrines of the Sadducees, Pharisees, and Essenes; Ecclesiastes and Greek philosophy; later historic plan of the book; author and date; style and metrical form; composition; teaching of Qoheleth; the text and versions. Most of these topics are treated in an exhaustive manner, though in the history of the interpretation Ginsburg is far more complete than Podechard. For the modern scholar, however, the history of the interpretation is not the most important thing and need not be fully given in every commentary. The treatment of all the topics exhibits wide learning, independence of

¹ *L'Ecclésiaste*. Par E. Podechard. Paris: Librairie Victor Lecoffre, J. Gabalda, L'Editeur, Rue Bonaparte, 90; 1912. xvii+499 pages. 8vo. Fr. 12.